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De Boer, Louis P. b. 1881.
The Van Wingen, Celosse, and
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THE VAN WINGEN, CELOSSE AND ALLIED FAMILIES
IN THEIR SOUTH NETHERLAND HOME
AND IN THE
REFORMED REFUGEE COMMUNITIES IN ENGLAND AND GERMANY

by
Louis P. deBoer

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The VAN WINGEN, GELOSSE and Allied Families
in their South Netherland Home
and in the
Refugee Communities in England and Germany.

During the course of the 16th and 17th centuries, the VAN WINGEN and GELOSSE families, in their native Netherland home, as well as in the Netherlands, German and refugee communities in England and in Germany, have been related, not only through intermarriage and ties of blood, but also, in their career as wanderers and emigrant activities, by common historical ties.

The roots of both families lie in the early 16th century on the very borders of the Dutch and Belgian countries in Belgium, linguistic borders which have remained virtually unchanged since the days of Charles V and so more to both Flanders and Wallonia, Dutch and French, are closely bound on or unrelated. - The VAN WINGEN were a Flemish family with strong Wallonia associations, the GELOSSE, a Walloon family equally frequently related to the Flemings.

The small town of Tillem, near Middelburg, halfway between Ghent and the sea, is undoubtedly the original home of the VAN WINGEN, VAN WINGEN, VAN WINGEN family, in which also their name has been preserved. In the early 16th century, however, we find members of the family at St. Trond, Belgium, and at St. Trond (under French). - At St. Trond in the town of 1583, further east, we find simultaneously members of the Geelosse family, which about 1580 one of the Van in the Geelosse house at Tongue and another at St. Trond.

At St. Trond, in Belgium, the family "Geelosse" is "Citoyen of Tongue" is located in the town of 1583, further east, we find simultaneously members of the Geelosse family, which about 1580 one of the Van in the Geelosse house at Tongue and another at St. Trond.

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Both the VAN WINGHEN and the CELOSSE families were early advocates of the principles of the Church Reformation, and prior to the year 1550 outspoken and staunch upholders of the Christian doctrines as newly formulated by John Calvin (1509-1564.)

Although LOUVAIN University, formerly imbued by a liberal and humanistic spirit, and welcoming such men as Erasmus, since the condemnation of Martin Luther at the Diet of Worms, in 1521, had become reactionary, there studied up till about the year 1550 numerous scholars whose names later appear among the leaders of the Netherland Reformed Churches. GODFRIED VAN WINGHEN, alias Godefredus Wingius, was one of them. His biography has never fully been written not even by the historians of the Dutch Reformed Church. What we give here, we had to gather by degrees from original documentary, printed or unprinted sources. The article by the Rev. Prof. A.A. van Schelven, in Blok and Molhuysen's new Netherland Biographical Dictionary, Vol. III, col. 1433-5, however gives some interesting facts.

It seems to us that if not yet already Reformed before, the VAN WINGHEN brothers, GODFRIED and PAUL, must have become Reformed while students in Louvain University, by their contact there with that eminent reformer, JOHANNES A LASCO (1490-1560). That also PAUL was at Louvain, can not be seen from the graduation list. Often one brother would study and impart his education to the others. That in London, England, both were later schoolteachers or pedagogues before 1553 points to the fact that PAUL VAN WINGHEN also studied at Louvain about the year 1540. His brother GODFRIED graduated there on March 20, 1542.

Johannes a Lasco, was born a Polish nobleman, in 1490, his father Jerome or Feloslaw a Lasco, being an uncle of the queen of Poland. His mother was Susanna Novina-Ptomienczyk, of Bakova Gora. His brothers were Jerome, Stanislaw and Ladislaw. For his education he began to travel in Europe in 1514, visiting Rome in 1518, then the news about Luther just became spread there. In 1523 he met for the first time at Basel, the great humanist ERASMUS, of Rotterdam, who became his friend and correspondent. (1466-1536.) After the death of Erasmus, Johannes a Lasco went to Louvain University. At Louvain he married at the age of forty, in 1530 his first wife, whose name we have not learned. She bore him four children, three sons and one daughter. One of the sons died in infancy. The remaining children were, JOHANNES, JEROME and BARBARA LUDOVICA. Of these children, GODFRIED VAN WINGHEN, then about thirty years old, in 1550, or probably earlier, became the tutor. Their mother died at London, in 1552.

Notes ** Hendrick Cuper, HERMAN CUPER, an Andries de Cuper, appear in a list of Emden Dutch Reformed Church members, 1560. (see M.V. "Werken" series II, part II, pp. 48, 70.)

*** Of the REYNVAEN family we have thusfar no earlier notes than 1621, the year in which the Rev. Guilielmus Reynvoen was born in that well known refugee city of Middelburg in Zeeland. The family was of South Netherland origin. Arms: Gules, on a terrace vert, three orange trees natural, each bearing one fruit. Crest: between two wings, or, a flying banner argent from a pole Gules, bordered argent.

In 1543, the year after Godfried van Winghen graduated at Louvain, the Emperor, Charles V, Lord of the Burgundian Netherlands, published in his Netherland domains the first severe criminal edicts against the Protestants.

In 1544, the first large excursions began from the Southern Netherlands, where the evangelical principles had taken early root. They would last periodically for fifty years, until after 1590 there existed hardly any Protestant community on Belgian soil. (Note *)

Most of the refugees went either to the German Protestant principalities, or to England, where Henry VIII was still on the throne.

It is not improbable that the VAN WINGHEN brothers, GODFRIED and PAUL, then already left the Netherlands and followed their friend Johannes a Lasco to Emden, in East Friesland.

Count Edzard I, of East Friesland, who had promoted the Reformation in his country, ever since the appearance of Luther in 1517, had died on February 14, and was succeeded the next day by his son, ENNO II, (1505-1540). Count Enno continued his father's work. On March 6, 1630 he married with ANNA, daughter of Johan XIV of Oldenburg and his wife, Anna, of Anholt. She was born November 14, 1511, and older than her husband, she was in many things his advisor and leader. Three sons were born to them, Edzard, Christopher and Johan, and three daughters, of whom Elizabeth was the eldest. -- Early in the year 1540 Enno, who had visited the Netherlands, and had probably become acquainted at Louvain with JOHANNES A LASCO, invited the latter to Emden, and asked his advice in matters of church re-organization. -- The advice included the recommendation of a Lasco's friend, ALBERTUS RITZEUS, alias Hardenberg, as Superintendent of the churches of East Friesland. This could be done the easier since just then the "Provoost", Maninga, at Emden, who had supervised these churches under the Roman system, had died. (Note **)

Before Enno II could give execution to these plans, he died on September 25, 1540. -- His widow Countess ANNA, as guardian of her minor sons, immediately took over the government. -- She continued her late husband's policy even with firmer hand. In 1544, the year when the first South Netherland refugees appeared at Emden, she made a Lasco Superintendent of the East Frisian churches. -- This makes it possible that in this year the VAN WINGEN brothers, who in 1542 still were at Louvain, left their native country on account of the persecution. A more detailed knowledge of a Lasco's activities between 1544 and 1548 would possibly inform us on this point.

In England, King Henry VIII had died on January 1547, and his nine years old son, EDWARD VI had been crowned on February 20, 1547. -- His guardians, his uncle, the Earl of Hertford, later Duke of Somerset, the "Protector of the Realm", and Thomas Crammer, Archbishop of Canterbury, continuing the late King's policy, promoted the Church Reformation in England. The called in the advice of such continental Protestant leaders as Philipus Melancthon, Petrus Martyr (Vermigli), Bernard Ochino, Martin Bucer, and JOHANNES A LASCO.

Notes *

The only Reformed Church which never ceased to exist in Belgium but continued in silence, even under the most bloody persecutions in the depth of the woods, is that of Maria-Horebeke, near Oude-naerde. -- At present it has a membership of about fifty families. The pastor is the Rev. Pierre Blommaert, who in the World War was Chief Protestant Chaplain in the Belgian army.

** Concerning Hardenberg, see Appendix

Just then in Germany the Schmalkalden war came to an end, and by the peace of Augsburg, on June 30, 1548 that ecclesiastical compromise was decided upon which is known as the "Interim". Its purpose and design on the side of the Emperor were, to draw the whole body of German Protestants back into the Roman hierarchy.

By imperial command the "Interim" was proclaimed in all part of Germany. In East Friesland it was introduced on August 23, 1548, much to the regret of a Lasco. Countess ANNA however could do nothing but follow the imperial command, for fear of worse things. She therefore willingly let a Lasco go to England.

Johannes a Lasco arrived in England in the end of August, 1548, having travelled through the Netherlands in disguise. He remained that whole summer and the following winter in England, spending most of the time as the Bishop of London's guest at Lambeth Palace. Undoubtedly he rounded up in those months the scattered flock of Netherland Protestant refugees there by visiting the commercial and industrial centers in which they had settled since 1544, or even earlier. He also must have arranged with the Bishop, then as to their future form of church government. His wife and children in the mean time were at Emden. His preliminary work in England done, he left for Emden in March, 1549. Struggling under the "Interim" he labored for the Reformation there a full year. On May 13, 1550 he and his whole family arrived in London. That the VAN WINGEN brothers, GODFRIED and PAUL were with him then, or shortly afterward, seems beyond doubt. At any rate GODFRIED VAN WINGHEN served him as tutor for his children, JOHN, JEROME and BARBARA LUDOVICA, all born after 1530, between May 13, 1550 and September 17, 1553, when again they went in refuge.

The a Lasco household was located in Lambeth Palace during the early summer of 1550, until further provisions should be made.

On July 24, 1550, King EDWARD VI granted to the Dutch, Walloon and German Reformed refugees in London, the evacuated Augustine Convent known as "Austin Friars", for perpetual time as a place of worship, as it has remained up to this day. On the same day Joh. a Lasco was made Superintendent of the foreign Reformed Churches in London.

Early in 1552 his first wife, whom he had married in 1530 at Louvain, and whose name we have not learned, died in London. In August of the same year, he remarried with CATHARINA -----, who within the following eight years bore him five children, the eldest of whom was named SAMUEL.

On the 6th day of July, 1553, King Edward VI died, and after some brief attempt to place the crown of England upon the head of Lady Jane Gray, Edward's elder sister MARY, known in history as "the Bloody Mary", came to the throne in August, 1553. Protestants in England knew what they could expect from her. After she had made her position sure, she strengthened it further with her marriage with PHILIP, son and heir-expectant of Charles V, who indeed succeeded his father as King of Spain and Lord of the Netherlands in 1555. The contract of this marriage was passed in Parliament on April 22, 1554, and Mary, in the same session proposed a law to make "heresy" a penal offence in England. The law, however prevented this. In spite of this the persecutions soon began. In five years time three hundred Protestants were executed in England for the simple fact of protesting the Faith. Most of them were burned alive. The last of these, a woman, suffered this fate, on November 10, 1558, just one week before MARY herself died.

Thomas Cranmer, Archbishop of Canterbury, suffered this terrible fate on March 2, 1552.

JOHANNES A LASCO, foreseeing these persecutions, had left England with his family and the greater part of his flock-consisting of one hundred and seventy-five persons altogether, on two ships, sailing on September 17, 1553. Most of the refugees were Flemings, some were French, Scotch, English or Italian. GODFRIED VAN WINGHEN and PAUL VAN WINGHEN, brothers, both teachers, and the latter named "deacon and schoolmaster" were among them. Whereas the schoolmasters usually in Reformed Congregations held the office of sexton, recantor, bell-ringer and undertaker of the church, we may assume that these were the duties of Paul van Winghen in the earliest organized Dutch Reformed Church in history, during its earliest period, that of Austin Friars, London, from July 24, 1550 till September 17, 1553.

The pilgrims reached Denmark, and the port of their destination, Helsingneur, on October 20, 1553, and tried to obtain permission to settle there permanently. King Christian II (1502-1550), who had reigned in Denmark since 1534, and who had done much there for the establishment of the Lutheran Church, probably was well informed of the controversies which just then began to take sharper form between the followers of Luther and those of Calvin, in respect to "transubstantiation." He did not wish to see his national church establishment disturbed and after some deliberations, he ordered late in November the refugees to leave his country.

Some of these then found place on ships bound for Rostock, others sailed for Wismar, others again for Lubeck and Hamburg, but the main body of pilgrims left on December 3, 1553 for the City of Emden in East Friesland, where they arrived when a severe winter already began itself to be felt. There they were later rejoined by some of those who had gone to the other named German cities, where their reception had not been much more cordial than that in Denmark. They reached Emden in March, 1554.

Countess ANNA received them most cordially. Fortunately political conditions no longer compelled her to have the "Interim" in her land. This had been abolished on July 16, 1552, by the Peace of Passau, after Maurice, Elector of Saxony had marched successfully against the imperial forces, thus making Germany safe for the Lutheran faith. In spite of doctrinal controversies, the Reformed, or Calvinists could expect a kinder treatment from these fellow Protestants, than they had had under the "Interim".--Still with all her love for these Reformed refugees, Countess ANNA of East Friesland had to show favoritism to the Lutherans in her country.--In the Lutheran controversies with the Reformed, ALBERTUS RITZEUS, alias Hardenegg, friend of Johannes a Lasco, had at Bremen taken an active part since 1552. Rather than through his personal inclinations and friendships endangering the religious peace in East Friesland, a Lasco in 1555 then left Emden with his family, intending to return and to labor further in his native land, Poland, for the principles of the Reformation. He visited in 1556 Wittenberg on his way, staying only one day with Melancthon.--In Poland King SIGISMUND made him that same year Superintendent of the Protestant Churches in Great Poland. While engaged in preparing a Bible translation in Polish, the Reformer died on January 15, 1560.

The other members of the Dutch Reformed Congregation of London, remained in Emden, and it is safe to say that in the period following, GODFRIED VAN WINGHEN and PAUL VAN WINGHEN were the leaders of this flock. Godfried seems to have served as preacher, and Paul as teacher of the children. Moreover Godfried van Winghen, educated at Louvain among the friends of Erasmus, was an excellent scholar of Greek, and he mastered a good knowledge of Hebrew.

He had married a Flemish lady, named LIVINA -----, who was with him in Emden, where her name appears in February, 1557. She was his first wife, who followed him during most of his wanderings, and who died in London early in August, 1562, at sandwich.

From 1554 till 1562 Godfried van Winghen made first a new Dutch translation of the New Testament, of which thousands of copies were printed and spread not only in the Dutch refugee communities, but also in Flandres, their homeland and in Brabant. Often he worked till two o'clock in the morning and started again at four, after only two hours of night-rest. Dutch was in his time by no means an established standard language. It had many dialects and localisms. Therefore Godfried van Winghen had the double task of first getting the correct meaning of the original Greek and Hebrew, and after that to create a standard Dutch which could be understood and read by Dutch-dialect speaking people from Dunkirk to Rostock. Fortunately his many wanderings and contact with Dutch refugees from various parts helped him in this respect. Thus not only he, but all those who after him worked on the Dutch Bible translation, have done more than any other group of literators to create the beautiful diction for which the final standard Dutch Bible translation is known.

In one of his letters he tells in incident how a hasty book-binder in three thousand copies of his New Testament, ready to be distributed at Antwerp, had bound one page upside down. He had also a boy working with him, who could not stand the long night watches, but would fall asleep during the work.

The Dutch translation of the New Testament by Godfried van Winghen made at Emden, seems to have been printed there by Bartholomeus Huysman, printer, publisher and bookprinter there. He was originally from RONSE, or Renaix, in Flandres, where also a branch of the VAN WINGHEN family lived. Huysman also had been a member of the Dutch Church at London, under the reign of Edward VI. He also had come to Emden, and after 1558 under Elizabeth's reign went back to London.

As soon as the whole Bible had been translated by him, and the copies were from the press, Godfried van Winghen himself went from Emden to his native land, the Southern Netherlands, so as to see that they were distributed and sold in the right way and in the right places to the right people. He also preached as he went from place to place, in the Dutch as well as in the French tongue, among Flemings and "alloons. About the middle of July, 1560 we find him preaching secretly in Flandres. On July 10, he openly interceded by the authorities for some citizens of Veurne, who had been imprisoned for professing the Reformed faith. No local authorities could harm him then, for not only was he a graduate of Louvain, and under the University's privileges, but he also stood under the protection of foreign princes being a denizen of Emden, and possibly of England. Still, even if the Spanish and Papal Inquisitions not yet were working in the Netherlands at full strength, he was exposed to many dangers and even his life at times was not safe. He himself declares in one of his letters, that "night and day, he was then, so to say "carrying his soul in his hands".

He labored in the Southern Netherlands until the fall of 1561. On August 7, 1561 we find him in French Flandres. He gave then a recommendation to Mr. Pieter, schoolmaster at HASBROUCK. - Also at CASSEL, in French Flandres, the birthplace of Petrus Dathenus, he worked. He was a personal friend of Petrus Dathenus and corresponded with him for many years. When PETRUS DATHENUS wrote his famous "Confessio Belgica", in 1561, in the French language, after having written it first in Latin, Godfried van Winghen was there to translate it immediately and under the eyes of the author, who knew Dutch, but not expressively into the Dutch language. The first Dutch edition came out in 1562. In a rare copy of a later edition, that of the "wonder-year", 1566, which has been preserved in the Royal Library at Brussels, is written on the titlepage, by an eighteenth century owner of this copy:

"Auctor est Godfried van Wingene, Praeceptor,
"vide plura apud Oudhovicum, in syne "Warschouwinge",
A.D. 1723, pp. 217-222.

"The author is Godfried van Wingene, Schoolmaster,
"see more by Oudhoven, in his "Warning". 1723, pp. 217-222.

It was upon Godfried van Winghen's advice that Guido de Bray in 1561 sent a copy of his "Confessio" to Cooltuyn, at Emden. (Note *)

Soon thereafter Godfried van Winghen went from Flandres across to England, sailing from Nieuwport. The exact date of his arrival is unknown, but the brethren at Sandwich were expecting him there on the first of October, any time.

Queen Mary, to the great relief of England had died on November 17, 1558, when the ashes of the pile on which the last protestant martyr burned alive under her rule, on November 10, were hardly cold. With great acclamation, on the very day of Mary's death, the English people had proclaimed her younger sister, ELIZABETH, Queen of the Realm, her first Council being held on November 20, 1558.

Immediately not only the English exiles, but also these foreign protestants who had under Edward found refuge in England, returned from beyond the sea. By the year 1561 London again was full of them. Had Johannes a Lasco lived, undoubtedly he would have been called to England so as to reorganize the congregations of these protestants of foreign birth. But he had died in his native Poland, on January 15, 1560. - Therefore GODFRIED VAN WINGHEN, who in more than one respect was considered the Eliza upon whose shoulders the mantle of Elijah had been descended, was called to England. - He arrived early in October but stayed only for little over one month. On November 3, the Bishop of London, Edmund Grindall considered to send him with an important message to those English refugees of Mary's reign who had gathered at Frankfurt on the Main. - He, without giving himself much rest, started from London, on November 12.

Note: * The statement is made by Dr. A. A. van Schelven in his article on G. v. W. in Blok and Molhuysen's Nederlandsch Biog. woordenboek, III, 1433ff. that he visited Flandres from Emden between 1554 and 1558, but we have not found this confirmed as yet.

The contents of his message are unknown. It seems to have been an invitation of the Bishop to the English refugees at Frankfort to come home not only, but also to those of foreign birth who had lived in England before, offering them great advantages. They however had prospered at Frankfort, although of late the Lutheran city government, like those in other large German cities with an additional cosmopolitan population, had not encouraged the Reformed.

Godfried van Wingen was even desired by them as their minister, whereas up to that date he had been a teacher and a preacher with great success. He however may have thought of what had happened at Bremen to his friend ALBERTUS RITZEUS, alias Hardenberg, who on Februar 18, 1561 had been compelled by the Lutheran magistrate there to leave the city on account of doctrinal controversies on the "transubstantiation" with the Lutheran ministers. Hardenberg had been recalled officially to Bremen, on January 12, 1562, when the Reformed Counsellor Daniel van Buren had become Burgomaster there, but the news thereof may not have reached Godfried van Wingen yet, when he left Frankfort in February. He was back in England in March, 1562 and was placed in charge of the Dutch Reformed refugee congregation at Sandwich. - On the 2nd or 3rd day of August, 1562, his dear wife, LIVINA who had shared so many of his labors and hardships with him, died. On the 11th or 12th of August, Petrus Delaeus, minister of the Dutch Reformed Church at London, sent to him a letter of consolation.

Soon thereafter, in 1563 the black death or pest began to ravage at London, of which both ministers of the Church there, Petrus Delaeus and Nicolaus Carinaeus died. Before 14 December, 1563 we find Godfried van Wingen at London, at first only temporarily supplying the bereaved congregation. With the beginning of the new year, 1564, he became the regular Pastor of the Dutch Reformed Congregation of Austin Friars, London. - At Sandwich he had been second pastor, under the Rev.

JACOBUS BUCERUS, as senior pastor. Less than two years after he left Sandwich, there arrived from Deinse, in Flandres, in the fall of 1565, a Reformed Protestant refugee family, that of Willem Baudaert, consist of the housefather, his wife, Maria Saghmortel, and six children. The youngest of these WILHELMUS, born at Deinse, February 13, 1565, was the later famous WILHELMUS BAUDARTIUS, Dutch Bibletranslator, who was going to bring the work of Godfried van Wingen to perfection. His daughter Maria Baudertie, became the mother of WILHELMUS BECKMAN, the New Netherland settler of 1647, and founder of the Beckman family of New York.

At the initiation of his ministry at London, Bishop Edmund Grindall wrote to the civil authorities a recommendation in these words: (the original English letter is lost and this is a translation of a Dutch translation):

"Of Godefridus Wingius, I must testify that he is a learned godfearing and peaceful man, who has labored under the Cross in Fland continually so to say carrying his soul in his hands, preaching the Gospel of Christ, and I therefore do not doubt or he will be welcome to you. - In other places he is called "vir animo moderato et pacifico a man of a moderate and peaceful disposition.

A.A. van Schelven says: "shortly after 2 September, 1563.

Jacobus Bucerus had formerly been an Augustine monk. He was a native of Ypres, in Flandres. On November 27, 1563, Godfried van Wingen had recommended him to the brethren. He had been in Sandwich since 1561.

Three rather stormy contriversies during his ministry at London, could not unset his peaceful disposition. The first one arose, when he introduced in his church the custom of having witnesses to each baptism. He wanted this for greater order and future reference as to the parentage of the child. A party of his congregation said they never read about it in the Gospel and therefore it should not be that way. Nevertheless this good custom spread from that of London, to all other Dutch and Walloon Reformed Churches and it is still helpful to us in our genealogical work. Before 1565 the matter was settled.

The second point was a matter of church government, in which Godfried van Wingen held neither the extreme hierarchical, nor the extreme congregational point-of-view.

The third point was connected with the breaking of the images, which just then became so violent in Flandres. - Was it allowed or not; and if allowed was it obligatory or not. Godfried van Wingen's opinion, that they could be removed, but that violence would do more harm than good, was decried by fanatic zealots not only, but even by otherwise moderate members of his flock. This was a burning question in 1566 and 1567, and still as late as 1576. *

In 1568 Bartholomeus Huysman critized vehemently the style and Dutch language used by Godfried van Wingen in his translation of the New Testament, which lead to his leaving of the Dutch Church and joining of the English Church at London.

In 1566, before the imagebreaking had occurred in the Netherlands, Godfried van Wingen, who had since 1563 written to the brethren there from London, warning them against fanaticism, thought it his duty to visit his native land again personally. Again he preached at Cassel, in French Flandres, but some of the extreme spirits he could not control. Indeed they had become infuriated by the cruelties and outrages perpetrated against their lives, liberty and property, by the Spanish and Papal Inquisitions in the Netherlands. A man who had been in his audience was in the end of that year burned alive for having taken part in removing images from a church, the great iconoclastic storm did not break out there until in the end of August. In the same year the Flemish Reformed Consistorie had met secretly at Godfried van Wingen's birthplace, St. Trond, and because he was just in the Netherlands then, it seems highly probable to us that he was present at this important meeting. Johannes Lamotius his friend was there.

In September, 1566 he was back in London, and having been convinced during his stay in Flandres of the popularity, but the poor quality of the rhymed Dutch Psalms made by Petrus Dathenus, he procured on September 12, the publication of a new version, meant for use in the churches, made by his friend, Johannes Utenhove.

His pastoral duties, his literary activities, his correspondence with Reformed leaders everywhere, by the year 1568 had accumulated so

Such a large part of his congregation favored imagebreaking, that the consistory forbade him from 15 July, 1570 on to preach. However the Bishop of London caused his re-instatement on Christmas-eve, and on Christmas he preached again.

When in 1576 the Prince of Orange had endeavored to establish the Pacification of Ghent, certain places where had been Reformed congregations before, and other places, where at least one hundred families should demand it, were going to have a certain freedom of worship. The arrangement between 1576 and 1578 caused a new wave of fanaticism but he

that it became too much for one person. But it was not before 1569 that a co-adjutor was added to him in the person of Bartholdus Guilhelmi. To this was added in 1570 the Rev. Georgius Wibotius.

Whether GODFRIED VAN WINGHEN had married soon after the death of his first wife, with a second wife, we do not know. - In the list of alien residents in London in 1568 occurs: "Godfrey Ginc-- , in Coleman Street Warde, a Dutche preacher, and Christien his wife." - If so, she must have died before 1571, for we see from the Records of the Church, as published by C.J.W. Moens, that he married at London, on August 28, 1571 with CATHELYNE LAMOOT, who was a native of Ypres, daughter of Guillian de la Mot, or la Mot, and Vincence Melneyts, is wife, and sister of the Reformer, Jean de la Mot, or JOHANNES LAMOTIUS. This second (or third) wife must have been considerably younger than her husband.

With the utmost interest the Dutch and Walloon refugees in England watched the struggle of their native provinces against the tyranny of the hereditary Lord, the King of Spain, Philip II. The preliminaries had lasted until 1567. With the arrival of the fresh Spanish armies under the Duke of Alba, as military governor of the Netherlands, the real drama began. - The refugees abroad realized that they could help the cause better from the outside, than from within, and they spared no efforts to do so. - The first Dutch liberators, the "Seabeggars", who captured and freed the first city Brielle, on April 1, 1572, had sailed from an English port. Before the end of that year, the Prince of Orange, known in history as WILLIAM THE SILENT had control of several locations in Holland and Zeeland.

The prince realized the importance of the return of the refugees and tried to get their ministers to come back first. A request to this end was made also to the individual Dutch Churches in England. Godfried van Winghen who had been supplying Maidstone Dutch Reformed Church by way of vacation in the summer, came back to London on August 28, 1572. The next day he received the letter inviting him to Dordrecht, the place where the first Estates of Holland that year had held their first independent meeting. - After ripe deliberation and after having regulated the affairs of his church, he crossed the sea, and on November 30, landed at Scheveningen in Holland, proceeding immediately on December 1st, to Delft, the residence of the Prince of Orange. - On December 3, he was already at Dordrecht, where he preached on the 7th. The letter of recommendation which his consistory had given to him was superfluous, as far as introduction was concerned. It only showed that he had left them in all friendliness. It was dated November 23, 1572 and read: (translated):

"The Ministers and Elders of the London Dutch Reformed Church
"certify that Dominus GODEFREDUS WINGIUS is a man of sound faith
"and doctrine, and respectable conduct, who is not only a member of
"this Church, but has also been its Minister of the Word for several
* "years, as well as a Minister under the Cross (*) in the Netherlands
(in Belgium), and during the time that preaching was allowed there
"publicly, wherefore they request the Ministers and Brethren of
"the Churches where he may present himself, to receive him as such
"and to acknowledge him as worthy of the Ministry. (signed, etc.)

* "Under the Cross" signifies "in times of persecution". His visits had been those between 1554 and 1558, in 1560 and 1561, and finally that of 1566, when there was a brief relief from persecution, on account of fear for rebellion.

At Dordrecht he lived privately, most likely accompanied by his wife, until February, 1573, and then moved to The Hague for a few weeks in the hotel "The Peacock" (ten huysen daer den Paeuw wtanght) (in the house where the sign of the Peacock hangs out).

On March 23, 1573 he was again at Dordrecht. There he was busy, except with his many correspondencies, with the formulating of a new "Church Order", or rules for church government and discipline, and the writing of a new Catechism. This work was interrupted on July 4, when the Church at Woerden urged him to come over to combat the sect of "Heshusianism", so named after Heshusius, a Lutheran leader at Bremen, with whom also Albertus Ritzeus fundamentally disagreed. He went and within two months his preaching had cleared the situation. -At Dordrecht preparations were being made for a Provincial Synod of the Reformed Churches in Holland (Province), which was held in 1574. At this synod Godfried van Wighen presented his draft of "Church Order" and Catechism but they were politely refused, possibly because the local churches did not wish to be influenced too much by representatives from Dutch Churches abroad, until the time of a National, or of an International Dutch Reformed Synod should have arrived.

Before the winter of 1574 Godfried van Wighen was back in London

The period of individual organization of Dutch Reformed churches had opened with Johannes a Lasco's work in London, in 1550. More or less attempts on the continent had been made since 1554, starting with the Church at Emden, and in the Netherlands "under the Cross" up till 1566

With the first meeting of the representatives of the Dutch and Walloon Reformed Consistories was held at Turcoing, in 1561(?) - The "Belgic Confession of the Faith", in French and in Dutch had originated as a common symbol for these churches in 1561 and 1562. - In 1566 the first separate meeting of Flemish Consistories had taken place at St. Trond. The historical meeting of representatives at Wesel, on November 3, 1568 might be termed the first National Synod of Netherland Reformed Churches. - The Synod of Emden had followed in 1570. - In 1574 the first Provincial Reformed Synod of Holland had met at Dordrecht.

Evidently individual organization had reached the period in which for further development it depended on group-organization.

The Reformed refugee Churches in England, Dutch or Walloon speaking were not lagging behind.

Soon after Godfried van Wighen's return to England, in the winter of 1574/1575 plans were made for a synod of these refugee churches. We do not know in how far the authorities of the English Church have been consulted, but the position of the foreign churches naturally would necessitate this. This first synod took place at London, its President being the Rev. GODFRIED VAN WIGHEN, and its Secretary Roland de Carpentier. The session began on March 15, 1575. Under this date, its Minutes start like this: (translated):

"On this day, after the invocation of the Name of the Lord, at London, the first meeting has been held of the deputies of our Churches, at London, Norwich, Sandwich, Colchester, Maidstone and Yarmouth, to which later were added the deputies of Tethford. And unanimously have been elected as President of this Meeting, D. Gotfredus Wingius, and as Secretary, Rolandt de Carpentier."

From that time on Godfried van Winghen's activities began to become more centralised, being mainly directed upon the welfare not only of his own pastoral charge, that of London, but upon those of all the Reformed refugee Churches in England. - He was present at all the subsequent synods of these churches held during his lifetime, except that of 1588, (the VIIIth Synod), held at London. - These were outside of the last named one, that of 1576 (IInd), of 1577 (IIInd), of 1578 (IVth), of 1581 (Vth), and of 1586 (VIth). - The VIIIth Synod was not held until 1590, or nine years after his death. - He presided the first, the fourth, the fifth and the seventh synods. - At the fourth and fifth synods, HERMES CELOSSE, Elder of the Church at Sandwich, was the Secretary.

In spite of this Godfried van Winghen did not loose his interest after 1575, nor stopped his activities in the general affairs of the Reformed Churches in the various countries where it had taken root, also through his labors. His extensive correspondence, which goes from April 13, 1557 till August 1st, 1583, and which has been published in the original languages, with English summaries in J.H. Hessels' "Ecclesiae Londino-Batavae Archivum", bespeak this. This correspondence covering a period of over twenty-six years, contains letters from and to him, to and from such men as Johannes Utenhoveius, Petrus Dethenus, Petrus Scagius, Jacobus Bucerus, Jean Cousin, Ysbrandus Raskius, Daniel Dedieu, Johannes Melancthus, Bartholdus Wilhelmi, Jacobus Regius, Assuerus Regemorterus, Johannes Rotarius, Lucas Paenius, Johannes van der Beke, Laurentius Humfridus, Bernhardus Vezekius, and Godefridus Saurbach. (*).

The various Netherland (Dutch and Walloon) Reformed Churches had formed themselves into national groups. They were the Netherland (Holland) group, the English group and the German group, the latter not to be confused with the German Reformed Church.

All these Reformed Churches of Netherland origin kept into mutual contact, and individually, not as one body, they kept up relations with the Reformed Churches in Germany, France, Switzerland, Italy, Bohemia and Hungary, and for some time in Poland and Ireland, the last named being refugee and not native churches.

An international synod of churches of Reformed Netherland origin has never been held, nor a general international or world-synod of Reformed Churches of various national origins. - And such one seems to have been the ultimate ideal of Godfried van Winghen.

As representatives of the Netherland refugee Churches in England, Godfried van Winghen and Roland de Carpentier were in 1578 present (however not as delegates to the synod) at the National Netherland Synod at Dordrecht. As such, he and Hermes Celosse were present at that of Middelburg, in Zealand, in 1581. On his way to this last named synod he once more, and for the last time visited his beloved Flandres, the land of his ancestors. - He landed at Flushing on May 10, 1581, and was at Bruges the next day. He stayed there only eight days, as the guest of his brother-in-law JOHANNES LANOTIUS, leaving on May 28.

Bruges, Ghent and Antwerp were the last strongholds of national independence in the Southern Netherlands, and at the same time of the Reformed Church there. With the national independence, the Reformed Church disappeared from Belgian soil. - The North, the Dutch Republic had come out victorious and free, politically and religiously, the

* Most latinized Flemish names.

South, from which after the Duke of Parma's military victories, and the fall of Antwerp, practically all Protestants and friends of national independence had fled, became after 1585, politically a subject of the house of Hapsburg, and in matters of religion subject to the Pope at Rome. It remained in this condition until freed by the French Revolution in 1795.

After having attended to the National Synod at Middelburg, Godfried van Wingen went back to England. - He preached again in Austin Friars, London, on July 22, 1582.

That he kept up his correspondences until August 1, 1583, and that he still presided the Seventh Synod of Netherland Reformed refugee Churches in England, at London, in 1586, we have already said.

The last years of his life he spent in supervising his flock in London, while his labors were being lightened by a number of good assistants. In 1573 Johannes Cubus and Jacobus Regius were added to him, in 1580 Johannes Soilet and Johannes Rotarius (van Roo), in 1581, Assuerus Regemorterus, in 1586, Lucas paenius (van Peene).

His death occurred on September 30, 1590.

The Rev. Simon Ruytinx, who fifty years later was minister of the Austin Friars Dutch Reformed Church at London, and whose manuscript chronicle of that church is now kept in Somerset House, London, writes under the year 1590:

"Godfridus Wingius, dienaar des Godelycken Woords alhier, nadat hy door ouderdom tot den dienst onbequaem was gheworden, is in den Heere ontslagen, den 30 Septembris".

(translated):

"Godfridus Wingius, minister of the Godly Word here, after having become incapacitated for the service through his high age, has slept in the Lord, on September the 30th."

We have not learned of any children of Godfried van Wingen, neither by his first wife, LIVINA -----, who died at Sandwich, on August 2nd or 3rd, 1562, nor of his last wife, CATHALYNE LAMOOT, or DE LA MOT, whom he married at London, on August 28, 1571, and who survived him.

His widow remarried at London, on November 21, 1582 with GOOSEN or Goswin VERBEKE, or Van der Beke, a native of the region of Aix, or Aachen. He was a young widower, whose wife had not been dead a long time. His son, Abraham was baptized in the Austin Friars Church on 20 April, 1590, and his daughter, Elizabeth, on March 27, 1592.

After Verbeke's death, CATHALYNE LAMOOT married for the 3rd time, at London, on 29 November, 1614, with Pieter van Terenteyn, a widow who had married there on May 22, 1610 with Perynken de Mey, widow of Joos Naghtegaal. He was a native of Eugene, in Flandres.

As his widow CATHALYNE LAMOOT married for the fourth time, at London, on October, 1618, with Daniel Roberts, a native of Steenwerck, in Flandres, of whom further nothing has been found recorded. The date or place of her death, and whether she left any children, has not been learned.

Godfredus Wingius undoubtedly lies buried with the precincts of Austin Friars, but as fire which left the walls standing so that they could be restored has subsequently ruined the inside of the church and many tombstones thus have become destroyed.

Sources: "Analectes a servir l'histoire Ecclesiastique de la Belgique" Vol. II, p. 6, No. 274 - J&H Hessels: "Ecclesiae Londino-Batavae Archivum". - - 13 -

Marnix Vereeniging: "Werken". - Huguenot Society of London: "Publications". - Dr. Abraham Kuyper: "Voor Driehonderd Jaren". - Walter P. Dodge: "From Squire to Prince" (Counts of East Friesland). - Blok and Molhuysen: (Nieuw) Nederlandsch Biographisch Woordenboek Dictionary of National Biography, (for Joh. a Lasco, and English persons mentioned). - Schaff-Herzog: "Encyclopedia of Religious Knowledge", (for Joh. a Lasco, and some facts connected with the history of the Church Reformation). - A.A. van Schelven: "Kerkerechts Protocolen, London." - C.J.W. Moens: "Registers of the Dutch Church, London."

PAUL VAN WINGHEN, alias PAULUS WINGIUS, brother of the Rev. Godfried van Winghen (1520?-1590), was born in the Land of Liege, about the year 1522, most likely, like his names brother in the city of St. TROND, or St. Truyen. (see: Chr. Rahlenbeck: "Les Refugies p. 11.") His parents are stated to have been Huybert van Winghen and Hermine Cuyper, or de Cupere. (see: "Deutsches Geschlechterbuch" Buergerliche Familie, r. 452.) This remains to be proven from documentary sources. Likewise it is stated that his grandparents were Gerard van Winghen and Maeycken Reynvaen.

Like his named brother he was educated to be a teacher, or pedagogue, most likely like his brother in Louvain University around the year 1542.

We find him with Johannes a Lasco in London, England, between the years 1550 and 1553, as a member and a Deacon of the newly founded Dutch refugee congregation of Austin Friars. His brother was at that time tutor of Joh. a Lasco's children.

With the other members of the congregation he sailed on September 17, 1553, a month after MARY "the Bloody" had come to the throne of England, from London, to Helsingneur in Denmark, and from there on December 3, 1553, to EMDEN, in East Friesland, as related above, under his brother's biography.

With the leaving of Joh. a Lasco, from Emden to Poland, by way of Wittenberg, the paths of the two brothers separate. PAUL VAN WINGHEN accompanied a Lasco on this trip, and arrived with him in Poland. He remained there for over a year, and left in February 1557, carrying letters from a Lasco, among others one for Johannes Utenhove. He travelled by way of Frankfurt on Main, where many of the refugee Protestants from England had gathered during Mary's reign. Early in April, 1557 he was back at Emden. (see: Dr. A.A. van Schelven's article in Blok and "Molhuysen's" (Nieuw) Nederlandsch Biographisch Woordenboek".) In Poland he had lived in Cracaw. (see: J.H. Hessels: "Archivum", Vol. II, No. 18, note c.)

When in 1560 his brother Godfried van Winghen left Emden for his year's labor "under the Cross", in Flanders, PAUL VAN WINGHEN remained at Emden, serving the congregation, and as Deacon of the church taking special care for the needy Protestant refugees especially from Flanders and Brabant who found there a permanent or temporary harbor of refuge. Above one of the old gates in the city walls of Emden was written: "Hier beholt die Harbarg diner Gemeinde" ("Lord guard the Refuge of Thy Church")

The care of these needy ones, who often arrived deprived of all their possessions, with women and children, after long wanderings on land or on sea, people who often had been used to luxuries, who often suffered from sickness, was a complicated affair, which required great skill and calculation.

The only condition upon which Countess Anna had received the first refugees in December, 1553 had been that they should take care of their own poor, also for those who should come afterward.

Not only in the gathering, but also in the management and distribution of funds great difficulties were encountered and splendidly overcome. Of this PAUL VAN WINGHEN took mainly care, while his brother preached, studied, published, corresponded, travelled, and took care of all spiritual needs.

PAUL VAN WINGHEN had married MARGRIETE CELOSSE, as stated in the above quoted source, a daughter of PIETER CELOSSE and MAEYCKE BILLINGS. In his function of Deacon he was faithfully assisted by his brother-in-law, JASPER CELOSSE. We have seen the oldest existing Consistorial Minutes of this venerable church, which begin with Jan. the Fourth, 1558. The record begins:

"Ao. 1554: Johannes a Leasco, Johannes Hyt den Hove, Martinus Micron, Gil is Faber, mit noch 175 personen, uyt Engeland op Denemarken, end alhyr angekomen, end uyt deseelve dese goed orde eerstmal ogericht." (with 175 persons arrived here from England, by way of Denmark, and have first put this congregation into good order.)

Then follows a namelist of Elders, beginning, Ao. 1558, with JASPER CELOS.

But we shall speak of the Celosse family later.

Another remarkable record of the Church at Emden has been preserved. The title of the Manuscript is: "Boeck van den Aeren Vrendelinken, Utgedeilt binnen Emden beginnende Ao. 1560". (i.e. "Book of the Poor Strangers. Distributions made at Emden, beginning Ao. 1560".)

One of the first entries of this record shows the name of PAULUS VAN WINGHEN. On January this Deacons Accountbook acknowledges the receipt of an amount collected by him for the poor from the offering-boxes. We have copied the details of each subsequent receipt to him occurring in this record. It is sufficient to give the dates here, so as to show that Paulus van Winghen was then at Emden. These are: 156, January 18; 1562, August 23; 157, March 8; April 12; October 31; 1571, November 12; 1572, November 25; 1573, May 12; October 27; 1573, April 13; August 31; 1575, February 15; August 2; 157(?) , May 11.

The reason why we do not see him function as Deacon and Guardian of the Poor between 1562 and 1567 is most likely that he acted as Pastor of the congregation after his brother Godfried in 1562 had gone to Flandres. We find him from 1567 till 1569 as Elder. The reason for this is that on October 16, 1567 the Dutch Reformed Church at Emden obtained a regular and ordained minister in the person of Dr. ALBERTUS RITZAEUS, alias Hardenberg (1510-1574), of whom we shall speak hereafter.

The dates of the deaths of PAULUS VAN WINGHEN and MARGRIETE CELOSSE his wife, we have not learned.

They had a son, SAUEL VAN WINGHEN, born in 1558, the year of the accession of Queen Elizabeth to the throne of England.

SAMUEL VAN WINGHEN born at Emden, in 1558, two years before his famous uncle GODFRIED VAN WINGHEN left that city for good, married with TATEKE VAN JHEVER, daughter of Thomas van Jhever and Tateke Ellarius, his wife. - Samuel died on August 18, 1623 and his widow in 1651. - Through their son, ATEL VAN WINGHEN, born in 1580, the line of descent which is the subject of our research, continues.

They had also a daughter, TATKE VAN WINGHEN, named for her mother's mother, and born in 1611, February 28, at Emden. - She married seven months before her father's death, on January 13, 1623, with the Rev. HENSELIUS EMIUS, who was born at Leer, in East Friesland, January 20, 1580, and who died at Groningen, where he was minister of the Reformed Church, on March 21, 1654. He was the son of the famous UEBBO EMIUS who died in 1625, founder of the University of Groningen in 1614, and his wife MARGRIETE VAN BERGEM (1566-1638) native of Emden. (see Genealogische en Heraldische Bladen, I, p. 27.)

PAULUS VAN WINGHEN, born at Emden, in 1582, became Councillor at Emden. - He married twice, first about 1619 with ANNA DE BARY, scion of an early Protestant family of the Land of Fournay, of whom he had a son, SAMUEL, born in 1620. - Paulus was an Elder at Emden, in 1623.

He married as widower, about 1627, his second wife EGBERTJE LEWEN, who in 1627 bore him a son, LEO.

Through these both sons, SAMUEL and LEO, the line which is the subject of our research, runs through PAULUS VAN WINGHEN (born 1582) and both his wives.

Both these sons were educated in Dutch Universities.

SAMUEL attended first at Leyden University, where he matriculated on June 26, 1641, as "Emdenus", i.e. "native of Emden", as a law student. His age is given as "23", although he was not quite 22 years old yet. From Leyden he went to Groningen, where he was inscribed on October 14, 1641. - LEO visited three Universities. He entered that of Groningen as "LEO VAN WINGEN, Emdanus", student of philology, aged 20, on September 10th, 1641. On April 16, 1650 he was enrolled at Leyden as a law student, aged 21. He finished his studies at Utrecht University, having entered there on October 1, 1644. - (see the Alba Studiosorum of these Universities)

SAMUEL VAN WINGHEN (1620-1662), Doctor of Laws in Groningen, 1649 or 1650, settled down at Emden, married CORNELIA, daughter of GOSSEL ALRICHS. According to Frisian custom, she is often quoted as "Cornelia Gosseld", which means "Cornelia, Gossel's daughter".

LEO VAN WINGHEN (1620-1673), married AGATHA, sister of Cornelia and the wife of his half-brother, Samuel van Winghen, she lived from 1620 till 1678. This real family name of these ladies therefore is ALRICHS, and not Gossels. - To this East Frisian family belonged JACOB ALRICHS who about that same time played an important part in the history of the Dutch colonies in North- and South America. He was first Secretary of the Dutch colony in Brazil, and later vice-Director of the South River Colony of New Netherland, the later state of Delaware.

A great-grandson of this SAMUEL VAN WINGHEN was JOHANNES ROESINGH (1777-1778) of Emden, Secretary of the city, who married HELENE PAULINE VAN WINGEN, a great-granddaughter of Samuel's half-brother, LEO VAN WINGHEN. - In their son, GEFRARD ROESINGH therefore, who was later Senator at Emden, the lines of these two half-brothers concur.

An old house is still standing at Emden in whose front wall

the allied Coats-of-Arms appear hewn in stone, of this couple, showing on dexter the Arms of Roessingh, and on sinister those of Van Wingen.

This last named couple had a great-grandson, PAUL LEO ROESINGH, named after his both Van Wingen ancestors, the HALL-brothers. He was in the year 1900 living in Berlin, Germany, as a pensioned cavalry-officer. He was a second cousin, or perhaps a closer relative of HELENE ROESINGH (1845-1910), the mother of Mrs. Henry Schmiewind, of New York.

In 1821 a certain Mr. L.C. (whose full name we have not learned, possessed a silver loving cup, such as the Frisians use at wedding ceremonies filled with sweetened brandy and raisins. Engraved appeared on this cup the same Arms as are shown in the front wall of the named old house at Emden. Only the van Wingen Arms, appeared quartered with the well known Frisian heraldic eagle on dexter, namely a demi-eagle sable (black) on or (gold). This cup therefore may have been the identical cup which was used at the wedding of JOHANNES ROESINGH (1727-1772) and HELENE PAULINE VAN WINGEN (1737-1805).

The Van Wingen Arms, both in the wall and on the cup are the ones described by J.B. Rietstap in his "Armorial General" as belonging to the family of Flandres and East Friesland.

The Roessingh Arms in both places show in a field argent (silver), a fesse checkered purple (purple) and argent (silver), accompanied by three roses, 2 and 1, purple (purple).

Speaking here of the Van Wingen Coat-of-Arms, we may say that although besides the ones indicated above, Rietstap, gives also different ones for the Van Wighen and Van Wighene families of Eraban and of Tourney, this does not mean that far back these, and the East Frisian family were not related. - Historical and genealogical fact indicate that at least those of East Friesland, whom we through this research have traced to St. TROND, in the LAND OF LIEGE, and that of TOURNAY, were related and that both had once upon a time a common ancestry at RONSE, or RENAIX, in Flandres.

For the sake of greater completeness we will first give here a few notes on some of the descendants of LEO VAN WINGEN (1662-1662), and then proceed with the Van Wighens of Ronse, in Flandres.

LEO VAN WINGEN (1660-1662) and AGATHA (Gossels) ALRICHS, his wife (1620-1678), had at least two sons, namely, PAUL, born in 1657, and GOSSEL, born in 1654. The one was named for his maternal, the other for his paternal grandfather.

Both brothers studied in Leyden University and were jurists. Gossel van Wingen matriculated there on October 4, 1677, and palus on December 31, 1679. Gossel van Wingen had first followed some classes in Groningen University, where he was enrolled on May 11, 1675. - A certain LEO VAN WINGENE, from Emden, who entered Groningen University on September 2, 177, was evidently a son of one of these brothers.

The line with which we are concerned runs through the named PAUL VAN WINGEN (1657-1710) and HELENE TEN BROECK, his wife, who were the parents of ENNO VAN WINGEN, o. Enno Paul, (1690-17763), who married ANNA CATHARINE LOESING, and had a daughter, HELENA PAULINE VAN WINGEN (1737-1805), who married JOHANNES ROESINGH.

GERARD VAN WINGHEN and MARYCKE REYNVAEN, stated to have been the grandparents of GODFRIED and PAUL VAN WINGHEN, had according to the "Deutsches Geschlechterbuch", besides HUYBERT, also a son named LOUIS VAN WINGHEN, who therefore would be uncle to Godfried and Paul van Wighen. The same source states that he married with LOUISE BACHTERTH, and further that he had by her a son, named JOOST VAN WINGHEN, Godfried's and Paul's first cousin.

LOUIS VAN WINGHEN and LOUISE BACHTERTH, his wife must have lived at Brussels, for there about 1542, their son JOOST was born. He became an art painter. JOOST VAN WINGHEN studied art first in his home country, and later in Italy, where he was employed by a Cardinal of the Roman hierarchy, whose name we have not yet learned.

He came later in the employ of the well known Alexander Farnes Duke of Parma, son of a Netherland mother, a daughter of Emperor, Charles the Fifth. That JOOST VAN WINGHEN was a protestant is certain, but he either must have kept it secret, or Parma must have excused it in an artist of his merits. - At any rate he followed Parma to the Netherlands in 1577, when the Duke had command there of the army of occupation. These forces were successful in recovering by degrees the southern provinces from the clasp of Spain, the last cities taken being Pruges and Ghent in 1584, and finally Antwerp in 1585.

A member of the Reformation finally, a staunch protestant, who had been governor of Oudenarde, and later a leader at Ghent, was beheaded in 1574. - It seems that these circumstances compelled JOOST VAN WINGHEN to leave the Netherlands and take refuge to Frankfurt on Main, where he became a member of the Dutch Reformed Congregation. Here he found a rich field for his art. One of his paintings still may be seen in the Museum of the old city, Frankfurt, Vienna, and West, and Amsterdam. - He died at Frankfurt in 1597.

JOOST VAN WINGHEN, born in 1542, had married a Flemish lady, name of ANNETTE WINKELT. They had a son, JEREMIAS VAN WINGHEN, born at Frankfurt in 1577. He also became an artist, first under the tuition of his father and then under that of Frans Hoyer, at Amsterdam. He also visited Italy and then settled at Frankfurt.

JEREMIAS VAN WINGHEN, at Frankfurt married a Jewish lady, whose name we have not learned, wealth made him neglectful of his art, until in later years circumstances again forced him to make a living by his brush. - He died at Frankfurt in 1651. (see: "Alteutsche Deutsche Biographien His descendants harmonized their name, into "Van Ick".)

ANTHONY VAN WINGHEN, of Frankfurt, seems to have been the son of Jeremias. He was in 1697 an Elder in the Dutch Reformed Church there giving as such in January 1704 testimony for Johannes West, of Basel, to the Consistory of the Dutch Reformed Church at London. (see: J.H. Heesels, "Attestations" etc. p. 1747.)

It seems to us that GODFRIED and AUG. VAN WINGHEN, had another brother, named LOUIS VAN WINGHEN, for his uncle, the above named LOUIS.

This LOUIS VAN WINGHEN was born at Tournay, about 1537 - in case he was a brother of Godfried and Paul, the family must have moved therefore from St. THOMAS to TOURNAY. We find name of a "Ludovicus Winghene", "Toricensis", graduating from Louvain University in 1555. (see: "Annalects" etc. Vol. II, p. 44, 45, 46.)

At any rate there was a LOUIS VAN WINGHEN living simultaneously with Godfried and WAMMER, at London, as member of the Dutch Reformed Church. - He was in 1572 a Deacon, and in 1573 an Elder of that Church.

On August 23, 1580, at Antwerp, the Consistory of the dispersed Reformed Church of RONSE, in Flanders, by some of Hubert van Aerdel, Jasper van der Haghe and Jan Thoreyt, acknowledged to have received financial support from the brethren at London through LOUIS VAN WINGHEN. The refugees of RONSE after the burning of their church and the pillaging of their dwellings by the Spanish troops of Parma for the greater part went to Ghent. From there they again sent thanks for funds received from the London church by the hand of "brother LOWYS VAN WYNGHEN", on October 20, 1581. (see: J. Gossels' "Archivum", No. 656 and 667.)

"LOWYS WINGHEN" had on December 4, 1580, a son SAMUEL VAN WINGHEN baptized in the Austin Friars Dutch Church, London. (see: C. J. V. Moens, "Registers" to . . .)

Closely related to the VAN WINGHEN brothers of London and Emden seem to have been DANIEL VAN WINGHEN and WILLEM VAN WINGHEN, both at that time members of the Dutch Church at London.

Of DANIEL we find three children baptized in that church, namely ABRAHAM, on January 11, 1580; ELIZABETH, on January 27, 1580; and ETHEL, on April 3, 1580.

WILLEM VAN WINGHEN seems to have come to London, via Ghent, after the destruction of his church and the scattering of his brethren at RONSE in 1568.

He had two children baptized in the Austin Friars Dutch Church, London, namely JARA, on February 1, 1584, and ISAAC, on December 10, 1586. He had an elder son, ABRAHAM, who was born at Ghent, and probably also a son named HENDRICK.

He was a merchant of woolens, and settled as such from London, at Leyden in 1577 or 1580. Upon the testimony of the above named Jasper van der Haghe, and Jan van Overbeeke, "Willem van Wingen, from Ronse" was admitted a denizen of Leyden, by the Masters on December (date?), 1580. (see: "Porter Boek" or "Citizens Roll", Leyden Archives.)

HENDRICK VAN WINGHEN, younger from Ronse, in Flanders, became a denizen at Leyden, March 14, 1603, after a number of years of residence there. We find the name of Willem van Wingen still in a tax-list at Leyden, in 1600. ("Twintigste Pennings" Leyden Archives, folio 44 verso. WILLEM and HENDRICK VAN WINGEN and Chancery-tax there in 1606 ("veertien geld", 1606, folio 3 verso.)

ABRAHAM VAN WINGHEN, son of Willem, of Ronse, London and Leyden, "native of Ghent, and son of Willem van Wingen, merchant of woolens" was made denizen of Leyden, on June 2, 1601, upon testimony of "his uncle, REENEUS DE LINCK, formerly, native of Ronse". After he had paid over his father's citizens papers dated December 2, 1580.

Reeneus De linck had become a citizen at Leyden on February 17,

Whereas we encounter most of the members of the VAN WINGHEN family, not in records of their original South Netherland home cities, (very few of which indeed, if existing at all, ever have been published), but rather in records of the refugee churches, in England, Germany and Holland, it is a welcome surprise to find a rather detailed account of one of them while he was still living at HOME, namely JAN VAN WINGHEN.

In the publications of the "Societeit van Vlaamse Bibliophilen", two volumes appear containing numerous details of what happened in Flandres, and especially around Ghent, in the years 1566, 1567 and 1568, as noticed by one who lived in those years and who was an eyewitness to many of these events. This was "Johannis van Vaernewyck", a city magistrate at Ghent who had not taken the part of the Reformation, and took a reserved stand in the rebellion. His manuscript is titled: "Van die beroerliche tyden in de Nederlanden, voornamelyc in Ghent, 1566-1568". ("Of the troublesome times in the Netherlands, especially at Ghent, 1566-1568".)

In the quaint idiomatic Dutch of the times still quaint through the author's peculiar style, we read (vol. II, p. 246.) (translated):

"June, 1567. - Among other things it was said that JAN VAN WINGHEN of R. 337, a cloth merchant and rather prominent in Flandres, was out to do time at Oude-naerde. He had been conspicuous among the insurgents ("de gheuserie"). He used to ride into Ghent every week, taking lodging in "The Spotted Deer", or elsewhere. And when he felt like it he used to ride out to "the field" - reaching note *) as he was wont to do at Oude-naerde. Coming out of "the Spotted Deer" after a good drink, "he, with other boys, like himself, rode through the streets of Ghent and over the Corn Exchange Place, singing psalms. He could said he need not worry much about consequences, even if he was only a plain citizen, because he had influential relatives at the Court; (****), such as Doctor HERTES and others. Yet they say that he carried a gun with him on his horse, as if he were a Captain, or a Commander, like Sir William Dornes, just as if (so they said) he were carrying the gun like a traveling merchant, only for his defense, and not so as to protect the preacher, or preachers, or their insurgents."

Note * Field-marching, outside of the city-walls had been carried on by the Reformed people since July, 1566, in various locations in expectation of their demand for free worship, which they were going to put forth later. - JOHANNES SANDTIUS (Jean de la Mot, who in 1581 became brother-in-law of GODFRID VAN WINGEN of London, died with others, in 1566 had acquired limited and short-lived freedom of worship for the Reformed at Ypres.

** HERMES, or HERMENS VAN WINGEN, must have been employed at the Court of Margaret of Parma, Governes of the Netherlands at Brussels.

The year 1566 is called "the Wonderyear" in the history of the United Netherlands.-It witnessed a great awakening of the spirit of the nation,Dutch and "Flemish",Protestant and Romanists alike,after the laws of the land had been trampled under for a number of years,beginning with the first "edicts"against freedom of conscience,of such and press,by Charles the Fifth, and continuing under his son and successor,Philip the Second, since 1555.-Well known is the historical "edition of the Nobles", in 1566 at Brussels,the occasion at which the word "geuzen"("Beggars") was first applied to those confederates,by one of her courtiers, when attempting the quiet the intimidated Government,Margaret of Parma

This was the year when the Reformed consistories had held in secrecy their first meeting at St.Trond,the year in which finally in August the regrettable outburst of popular fury had taken place known as the "Beeldenstorm"(the breaking of images and de romanizing of the churches)It was the year in which the intimidated government at Brussels had given certain concessions to Protestant worship.

Too confident the national spirit had shown itself.Reaction was going to follow.And the Lord of the "Netherlands",King of Spain, in the spring of 1567 was going to send his best troops and greatest general,the Duke of Alva,to the rebellious Netherlands.

The wisest of those who had taken the national cause at heart,left the Netherlands,as soon as on August 14,1567,the Duke had made his entry at Brussels.Only those who foolishly trusted the King, and those who could not leave,remained.Thousands and thousands, from Egmont and "Borne" down to the humblest servantmaid fell in the Netherlands during the terrible administration of the "Iron Duke and his "Council of Blood",from 1567 till 1574.

Among the wise men who left in time was William,Prince of Orange.-Also JAN VAN WINGHEN of Ronse,saved himself not to have been the "fool",which Marcus van Vaernewijck's chronicle calls him.

The Prince of Orange had left Antwerp on April 13,via Wesel,to his ancestral castle of Dillenburg,in Nassau.-At WESELE many of the Netherlands refugees had remained there they not only organized their Reformed Church that year, but in November the 3rd,1568,they also called a meeting of several refugee Reformed Consistories.This meeting was practically a continuation of that of St.Trond in 1566, and of the very first one at Turcoing,in 1561. History still may show that GOTTFRIED VAN WINGHEN was present at that at Turcoing,when in 1560 and 1561 he roamed all over Flandres. It may show that then he found a welcome home at Ronse,with JAN VAN WINGHEN.

JAN VAN WINGHEN himself we find as one of the delegates at the "Reformed meeting at Wesel,on November 3,1568.-He signed the articles of Church Order and Church Government which were adopted there as follows:(see:Marix Vereen,"Werken" series II,part JIP 39.)

"JAN VAN WINGHENE,

"vuer my selden ende Matthys van der Loo."

i.e."JAN VAN WINGHENE,for myself and for Matthys van der Loo.")

Of Jan van Winghen we find no trace after this.-His friend Matthys van der Loo,was in 1576 one of the fifteen Elders of the Dutch Reformed Church at Eindhoven.(see:E. Velthuis'"Kirchd.Historie II,15

The OTLOOSE family, like the VAN WINGHEM family lived originally on the linguistic border between the Flemings and Walloons in the Southern Netherlands.

The town of ROUSE, in Flanders, is known as REPAIR, and the town of MANO, in the land of Brabant, a few miles east from there, were their chief centers in the 16th century.

These towns were very famous for their tapestry weaveries, especially known in France. The famous Regent tapestry, in which Queen Mathilde, daughter of the Count of Flanders, and wife of William the Conqueror, is pictured with her children, the chief events of her husband's conquest of England, in 1066, was done in Flemish style.

We find in London, in the list of the residents in 1561 JOHANNES OUDER, "tessetier in de reynen", a tapestry weaver in the queen's factory, the queen Elizabeth. He had so distinctive two children of - who the daughter of a Flemish lord in England. This sister it is certain that she had come to England soon after the death of Queen Mary, in 1558. Few persons at that time would have wanted to go there between 1558 and 1560, during that Queen's reign. That she is the same as the OTLOOSE who from 1567 till 1576 appears as a sister in the later Refugee church of London, seems beyond doubt. "Wife of a sister", London B. 1. 500. X, I, 275

The earliest records of the OTLOOSE family are the VAN OTLOOSE, who were already in the 15th century.

JOHANNES OUDER, a brother of JOHANNES OUDER, and his three sons, VAN OTLOOSE, were in London, with Jane Leach, in 1560, and that they went in 1567 with the Refugee congregation of London, to Flanders.

JOHANNES OUDER, a brother of JOHANNES OUDER, a brother of JOHANNES OUDER, the wife of JOHANNES OUDER, received a pension in England, by letters of appointment in March 1560. He is mentioned, with year of birth VI, 1560 - London B. 1. 500. X, I, 275.

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WERNER CHLIESE, a native of BOMBE, (Dennis), in Flandres, on the borders of the Walloon or French speaking section of the southern Netherlands, was as close a friend to GODFRID VAN WINCKEL as JACOB CHLIESE was to GODFRID's brother, PAUL VAN WINCKEL. There seems all probability that JACOB and JASPER were brothers, and that therefore WERNER was also a brother of CLIFFORD CHLIESE wife of AL VAN WILHELM.

There had been a Reformation built at Kasse, long before the year of 1564. It was based on VAN VAN VILOE, who was sure not to make of the Reformation, as abolition of the church, or the like, but he committed, was prohibited in 1564, and, first, he was the Reformation in the church of 1564, and, second, he was. After how early of the church of 1564, and, third, he was. The hint was that he was in 1564, and, fourth, he was in 1564.

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A contemporary of JASPER GLOSSE, of London and Emden, and of HENRIUS THOMAS of Lincen, Sandwich, London and Rochester, was a certain RICHARD GLOSSE. He also was a native of HONOR, in Flandres, residing first at London, and thereafter at WIGBOR, in England, where he was a member of the Flemish or Dutch refugee Church. His wife had resided in Emden, and by a letter of August 10 1675, he asked her to join in Emden. (See "Emden" (Archieval))

At Emden, where, like to the first half of the 17th century, a few Dutch members of the Dutch Church, or GLOSSE. The number of Dutch members of the Church the sister of the fellow-refugee church there.

To the same church, in 1675, came JASPER and his wife HANNAH, who was a daughter of HANNAH, who was a daughter of HANNAH. The same church, in 1675, came JASPER and his wife HANNAH. The same church, in 1675, came JASPER and his wife HANNAH.

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In the list of the Dutch Church, in 1675, came JASPER and his wife HANNAH. In the list of the Dutch Church, in 1675, came JASPER and his wife HANNAH.

A certain JASPER GLOSSE, of Emden, was a native of HONOR, in Flandres, residing first at London, and thereafter at WIGBOR, in England, where he was a member of the Flemish or Dutch refugee Church.

Just the same, in 1675, came JASPER and his wife HANNAH. Just the same, in 1675, came JASPER and his wife HANNAH.

Shortly after the death of JASPER, in 1675, came JASPER and his wife HANNAH. Shortly after the death of JASPER, in 1675, came JASPER and his wife HANNAH.

To insure the future of the Dutch Church in England, they collected money and joined the Dutch Church in England, they collected money and joined the Dutch Church in England.

The name of the Dutch Church in England, they collected money and joined the Dutch Church in England. The name of the Dutch Church in England, they collected money and joined the Dutch Church in England.

[illegible]



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